

# THE MIRROR of Divine Providence.

Containing a collection of Theodo-  
ret his arguments : declaring the  
Prouidence of God to appeare no-  
tably both in the heauens and in  
the earth, and in all things  
therein contained :

Taken out of his workes *De  
Prouidentia.*



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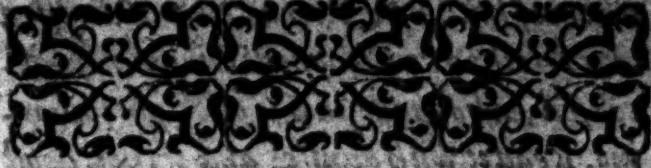
# THE MIRY

Old-Time Stories

Containing a Collection of  
the Best Stories from  
the Fables of Aesop, the  
Fables of Pilpay, the  
Fables of the Hare and  
the Fox, and the  
Fables of the Fox and  
the Cat.



Edited by C. F. D. and L. L. L. and  
Illustrated by C. F. D. and L. L. L.  
in the style of the old French  
Fables.



## To the Reader.



He copie of this col-  
lection having long  
since tyen by mee, I  
haue now thought  
good to publishe, as a  
worke well worthy  
to be read and per-  
usid of all sorts of

people, at this time, wherein Atheisme like  
an ill weed, is growne to such height, as it  
seemeth to overshadow the plants of true  
Religio; while men attributing to Nature,  
what belongs properly to the Creator of  
Nature, do both deprive God of his glory,  
and also discover their impiety, to the dan-  
ger of their owne soules, and the hurt of  
others. The matter was originally handled  
by Theodoret, an auncient and learned  
Father of the Church, in tenne Sermons,  
treating of Providence, the substance

A 2 whereof

## To the Reader.

whereof hath bene extracted, and digested into Method by a learned Divine, now deceased, who made this Collection following. Read it with advise; and if thou doost beleue the Divine Prouidence, as thou oughtest, the meditation thereof may bee sweet & comfortable unto thee: if otherwise thou doubt, or denie it, the consideration therof may strike thee with shame and terror, and haply reclame thee from so absurd and impious an opinion: which effect I do heartily wish, that it may worke in thee.

I. C.





## THE MIRROR of Diuine Prouidence.

*Causes why he defendeth the Prouidence of God against the blasphemous mouthes, that denie the same.*



He childrē defend *Reasons*  
their Parents. *why.*

Seruaunts their  
Maisters. *why.*  
Citizens theyr  
Cities. *why.*

The gard their Prince.  
Much more ought Christians  
to defend Gods cause. *why.*

For God is nearer vnto vs then *Reasons of*  
our Fathers, by whose benefite *the Conclusion.*  
they be made parents.

2. *The Mirror of*

He is better then our maisters,  
(whose rule is by nature, not by  
the calamitie of the seruants).

He is stronger then any wall of  
brasse, as he, whom no time can  
weare away, nor force impaire.

Hee is more princely then any  
king, whose rule is perpetuall, and  
ouer all.

*The Prouidence of God is prooued  
in the Heauens.*

*Nature.*

First, in that the heauens being  
of a passible & corruptible na-  
ture, notwithstanding continue  
vntil this day whole and perfitt, in  
an vniform order, or motiō, with-  
out interruption, by the onely  
word of the Creator.

*Order.  
Motion.*

Secondly, they bring so neare  
the Sunne, Moone and Starres,  
(which by nature be fierie), for  
all that are neither melted, dried,

*H*

*A*

nor

nor set on fire after so many thousand yeares.

*It is proued also in the Sunne.*

**T**He Sunne contrary to nature ( for that all fire is carried vpward) doth cast downe his beames and heate towardes the earth. Likewise the water, being by nature fluxible and heauie, is carried vpward, and hangeth in the aire, without any staie.

Secondly, the Sunne is ordained to giue light to all creatures.

Thirdly, it serues for the distinction of time : for the Sunne by rising and setting, doth distinguish the day frō the night, which is the measure of all time.

*The Night is as necessarie as the day.*

4. . . . . *The Mirror of*

**F**Irst, by the night the light bee-  
ing interrupted, the day is  
made more pleasant in his second  
comming.

Secondly, the bodies beeing  
wearied with the day labour, and  
by sleepe, bed, and rest, well re-  
freshed, are made apt again to the  
next dayes labour.

Thirdly, it giueth to the wilde  
beasts a free and safe opportunitie  
to seeke their pray.

Fourthly, and last of all, the  
daies thereby being measured, it  
is consequently the true measure  
*The prooffe* of all time: for by the night, daies  
*of the con-* are measured: by dayes, the  
*clusion.* weekes: by weekes, the moneths:  
by moneths, the yeares. And so  
it is the measure of all time.

*Againe,*

*Againe, the Prouidence is proued  
by the fourre parts of the yea[r].*

**I**N that God hath not ioyned the Winter and Sommer together (which are extreames) but hath placed betweene them, the Spring and Autumne, as meanes to qualifie their extremities, to the comfort and preseruation of all creatures: for in comming by litle, and litle, as by degrees from the extremitie of cold, to the extremitie of heat, we are both in lesse daunger, & receiue the more pleasure: for the sudden, and ouer great alteration from one extreame to an other, is very hurtfull vnto nature.

Secondly, as these fourre parts of the yea[r] are prouidently disposed, so are they all necessary. The Winter to sowe, the Spring to

*The Mirrour of  
to growe, the Sommer to ripen,  
the Autumne to reape, and ga-  
ther in.*

*Last of all he gathereth the Proui-  
dence by the Starres also.*

**F**OR the Starres, beside their  
light, are ordained as guides to  
direct Marriners sayling vpon the  
seas, where there is no tracke of  
Horse, Moyle, wheelc, or wayfai-  
ring man.

*A demonstration of the Prouidence  
by the Aire, Earth, Sea, Riuers,  
and Fountaines.*

*By the Aire.*

**F**irst, whereas it is by nature  
fluxible, & hath need of some-  
thing to containe it, God hath so  
placed it betweene heauen and  
earth,

earth, as between two most strōg  
walles, that it cannot break forth,  
but is kept in, to the preseruation  
of al liuing creatures, by the brea-  
thing wherof all that haue sence  
do liue.

Secondly, being moued with  
the watry clouds, it doth moisten  
the Earth.

Thirdly, it is as it were a chari-  
ot to bring the light of the Sunne  
vnto our eyes.

Fourthly, beeing placed be-  
tween the Sunne, and the Earth,  
it doth with his naturall moisture  
and coldnesse, so temper the dri-  
nesse and heate of the Sunne, that  
wee receiue his light, without  
griefe, or hurt vnto vs.

And least we should imagine  
the Aire to be the chiefe cause of  
this so great benefite, God hath  
appointed the Sunne likewise to  
temper the extremitie thereof;

for

for were it not that the Sun with his beames did warme the Ayre, we were not able to abide the extremitie of his colde, as we may perceiue by the winter, when the Sunne goeth further from vs.

Fiftly, heereby is the Prouidence declared, for that the Ayre and Sunne, beeing in their owne natures hurifull (the one through the extremitie of his cold, the other by reason of his extreame heat) are by the only prouidence of God so aptly disposed, that they turne to our great commoditie and pleasure.

Sixtly, neither in the Sunne, Ayre, nor any one of the Elements seuerally, nor yet in them all ioyntly, dooth the life of creatures, or the encrease of the Earth consist. For when the Ayre is most temperate, and the Earth watered with seasonable showers,

the

*Divine Prouidence.* 9

the Sunne likewise vseth a moderation, and the windes do blowe most mildly; yea, although the Husbandman plow neuer so skilfully, and sow in good measure, and tyme, yet doth not the Earth alwaies yeeld her (looked for) fruit liberally: neither is mankind alwaies free from sicknesse & diseases. Whereby God sheweth all things to bee ruled by his Prouidence, and not by Nature.

Last of all, by the Prouidence of God, the Ayre is so preserued, that although all liuing creatures haue breathed it so many thousand yeares: yet is it not consumed, or lesse then it was at the beginning.

*In the Earth.*

VVHose diuers forme (for God hath not made it altogether plaine, neither steepe, nor rough altogether,

altogether, but hath diuided it into hilles, plaine fields, and thick woods) maketh it pleasant to behold, and doth delight through her varietie.

Secondly, the commoditie is great, whilst the hills being drai- ned by the valleis, do minister safer passage in Winter, and yeeld reliefe vnto cattell. Againe, the plain fields in Sommer, are more pleasant to both purposes.

Thirdly, as the hilles & moun- taines doo yeeld matter for Car- penters, and other Artificers to worke vpon: So the plaine fields doo minister plentie of Corne, wherof they stand in need: wher- in the Prouidence of God is de- clared to the mutuall helpe, and releeuing one of another.

Lastly, as God by his Proui- dence hath enriched the Earth: so doth he preserue and encrease the

the same, that notwithstanding men haue reaped thereout, great and infinite treasures : yet is not the store consumed in so many thousand yeares.

*In Riuers.*

**V**V Hich by the onely Prouidence of God, doo ebbe, and flowe.

*In Fountaines, and Springs.*

**V**V Hich by the same Prouidence doo oftentimes breake out in the top of very high mountaines, whereas naturally they are carried downward, and by sinking of deepe pits, wee are compelled to drawe vp the water to our vse.

Secondly, hee doth not onely by his Prouidence carrie the wa-  
ters

ters contrary to their nature, vp to the top of mountains, but causeth the also to hang in the midst of the Ayre, without any stay.

Thirdly, wheras naturally water is cold, hee doth warme it in the bowells of the Earth, without fire, to the great profit and commoditie of all men, as may be seen in the hotte Springs.

Some are good to loosen, and mollifie the sinowes, which are stiff through cold.

Othersome doo binde againe those which are loose, & make them strong.

Againe, other are good to cut away fleame.

Some doo purge melancholy.

Othersome do dry vp sores & biles, &c.

All

Of the which hot Springs, or Bathes, there are of diuerse kindes, and operations. viz.

All which diuersities, declare  
the Prouidence of God, to the  
comfort & relief of vs vnthank-  
full creatures.

*The absurditie and impietie of  
their opinion whith deny the Pro-  
vidence of God.*

**I**F God hath no care of those  
things he hath created, it is ey-  
ther because he is not able, or for  
that he will not.

To say say God is not able (who  
by his onely word hath created  
the whole world, & all that there-  
in is, in an order, and beautie so  
wonderfull, and vnspeakable)   
beside the impietie, it is an ouer  
great absurditie, considering that  
it is (infinitely) more easie to pre-  
serue them being made, then to  
create them when they were not,  
and to make them of nothing.

**B** **Againe,**

Againe, to thinke that God  
doth hate his worke, through en-  
uie or disdain, those things which  
hee hath in such an vnspeakable  
excellencie created (as that in the  
written veritie with a great liking  
he said (*They were all good*) it is an  
absurd and blasphemous impie-  
tie; for no such wickednesse can  
come neare vnto God, who is al-  
together good, and goodness it-  
selfe.

Againe, for what cause should  
God enuie the world, whether  
for the greatness thereof, or for  
the beautie? God being vncrea-  
ted, and infinite, who never had  
beginning, & shall haue no ende,  
comprehending all things, is li-  
mited, and comprehended him-  
selfe of nothing; in whose hand  
are all the endes of the worlde,  
who measureth the heauens with  
his spanne, and the whole earth

with

with his fist, how can he enuie the greatness of the world, which being compared to him is not an handfull?

As for the beautie thereof, seeing it hath both that & his whole beeing of God, there is no cause of enuie, but rather great cause for God to glorie in the excellencie of his creatures. For if the most enuious man, doth not hate the house, and building which hee hath made, because it doth excell in beautie, but rather dooth greatly boast, and is proud of the same : Much lesse ought we to thinke that God, in whom there is no enuie, or wickednesse, can enuie the excellencie of his creation.

B 2 T 6

*The Prouidence of God in the  
Seas.*

First, in that God created there-in, and doth preserue for the vse of man, infinit store of diuerse kindes of fishes.

Secondly, by his onely Prouidence, it is kept within his bounds, and dare not passe his prescribed limits; as may appeare by the waues of the Sea, which beeing carried with violence against the land on the shore, do retire again, as it were repenting their fact in presuming so boldly, and are afraid of their prefixed bounds.

Thirdly, the Sea is as it were a mediator to knit together in friendship, Countries that are farre distant one from an other: for God hath not giuen to any one countrie all things necessary, but

but hath as it were diuided his  
benefites, to the intent that one  
Countrye standing in need of an  
other, they should all liue toge-  
ther in mutuall amitie and friend-  
ship. Wherefore the Sea serueth  
to the easier transporting of that  
which we can spare, and to bring  
in such commodities as wee doo  
want, which by cart, and horses,  
cannot be done so speedily, and  
with so great ease: for the burden  
of one Ship will scarce be carried  
vpō a thousand horses or Camels  
backes.

Fourthly, least men should be ouertoyled with long and tedious trauell, God hath placed divers Islands in the middest of the Sea, to be as it were Innes, to rest their wearied bodies, and Markets to prouide such necessaries as they shall need.

and shew it as disd and  
*A briefe collection of his arguments,  
declaring the Prouidence of God  
through all the parts of the earth.*

**F**Irſt the great benefites which  
wee receiue by the Sea, the  
Earth, the Aire, & Sun, do plainly  
declare the fatherly Prouidence  
of God towards mankind.

Secondly, it doth appeare in  
that wonderfull construction of  
the heauens, which hang ouer  
our heads.

Thirdly in the tribute, that the  
Earth & other parts of the world  
do pay yearly & daily to man: for  
God hath made them as it were  
ſeruants to man. The Sun to give  
light, to warme, and to ripen the  
fruites of the Earth. The Moone  
to ſhine in the night ſeason. The  
Starres to guide vs in the darke, to  
declare the course of times, and  
to direct those which ſaile on the  
ſea. The Aire being drawne in of  
men,

men, dooth refresh the naturall  
heatē within. The Raine doth  
nourish, and make the fruite to  
growe. The Frost, first doth staic  
the plants and other fruities of the  
Earth, that they doo not spring  
forth before their time, and doth  
drive the naturall heatē vnto the  
roote. Secōdly it killeth wormes,  
which are hurtfull to the fruities.  
And lastly, it doth yeeld vnto vs  
great store offowle.

*A demonstration of the Providence in  
the framing of the Bodie of man.*

WHere (first of all) God hauing  
giué a mouth vnto man, to set  
forth the glorie of God, and to  
giue thanks for the great benefits  
receiued at his hand : it is an ex-  
treme wickednes to abuse & pol-  
lute that noble instrumēt in brea-  
thing out blasphemous speeches  
against the Providence of God.

*The Mouth and other instruments  
of speech.*

THE Mouth (which alone doth sufficiētly declare both the wisedome and great goodnes of God towards man) may well be likened to the musicall Instrument, which beeing made of brazen pipes, blowne vp with bellowes, or the breath of man, and mooued with the fingers of him that playeth thereon, doth giue a sweet and pleasant sound : so in man, the lungs are as it were the bellowes, which beeing drawne together, and opened againe by the meanes of certaine muscles, doth sed forth the breath through the windpipe, whereby the couer of the throte being opened, it is carried into the Mouth, where Reason (which is a speciall gift of God

God in man) by the helpe of the tongue, as with his hand, dooth carrie that breath vnto the teeth, ( which are as it were brazen pipes) that it may runne vp and downe, and learne to slide easily without combrance, and least the tongue through his continuall motion, should wax drie (whereby the facilitie in his mouing should bee hindered) God hath annexed vnto it a certaine kernell, running (as it were a fountaine) with continuall moysture.

Thus Reason (which is in man) carrying his purpose, and by help of the tongue, beating it against the teeth, through the drawing together of the lips, and an apt beating of the Ayre with the breath, that is sent out of the mouth, this articular voyce is framed and made.

Againe (whereas the Heart being

being the fountaine of naturall heat, from whence all the parts of the body drawe their warmth, hath need of some cooling and refreshing) the Lungs drawing impure and fresh ayre, and sending it vnto the heart, do receive and take away the other, which was ouer-boyled by reason of the heat of the Hart, and expell it as superfluous and hurtfull; and so that breath and ayre which is cast out as a thing superfluous, and to no vse, is by the Prouidēce of God turned to this notable vse, to be the author and worker of our speech.

*The Heart.*

**T**He Heart (beeing the most excellent part of mans body, having as it were the gouernment of the whole committed vnto

vnto him) by the Prouidence of God is so enclosed, and defended with the brest, as with a most strong bulwark, that no outward force can lightly hurt it.

Secondly, the Heart beeing in continuall motion (for it is the fountaine of the Arteries) the neither part (vnder which the Lungs are placed) is soft, spungie, full of Pores and Arteries, but the vpper tip thereof, God hath made more stiffe, and hath couered it with a strong and tough coate of skinne.

Thirdly, for that the Heart is nourished, not onely with the vitall spirits, but also with bloud, God hath placed a great hollow veine going through the whole body, whereby it doth drawe his nutriment from the Liuer, as through a conduit pipe.

*And so I b. 1600. and said  
soe concerned for me. The  
beginning*

The meanes & Instruments wher-  
by the body is nourished.

*The Belly.*

**T**He Belly with the helpe of the stomacke, doth draw the meate downe vnto it, where first keeping it, and drawing out the moysture, altering and changing it; afterwards, when it is well sod and digested, he doth seuer and distribute it, sending the purer part thereof vnto the Liuer to be better strained; and the rest being good for nothing, hee doth cast out through the expulsive parts.

*The Liuer.*

**T**hen the Liuer (when hee hath thus receiued the best and purer part of the meate, not being

being contented with the former purging and cleansing) doth begin a fresh, strayning it through more narrow passages, and so being better purged and seuered, the drosse and slimie part thereof, the Splene doth drawe vnto him for his nutriment, and that which through ouer-much boyling, is turned into a chollerick nature, is sent vnto the gall or bladder, wherein choller is contained and kept; an other part thereof, which being ouer-thin, will serue for no nutriment, the bladder appointed for vrine, doth receiue it, and cast it out as superfluous; the rest being thus thoroughly purified, is made like vnto bloud.

*The great hollowe waine called  
Vena caua.*

**W**hen the Liver hath thus turned it into bloud, it is conueyed

conueyed into a great hollowe  
veine, from whence being caried  
by other small veines vnto euery  
part of the body, it serueth for the  
nourishing of the whole body.

*The Veines.*

**T**He Veins (wherin the bloud  
is carried to the nourishing  
of euery part of the body) are  
made of a very fine and thin ryne  
of skinne, the Pores whereof are  
couered as it were with a spungie  
matter: for as bloud being grosse  
must haue the greater Pores to  
passe forth: so again least it should  
runne out altogether at once, and  
that it might feed and moysten  
the parts adioyning by litle and  
litle, as necessarie requireth, God  
hath couered the with this spun-  
gic substance.

*The*

*The Arteries.*

THE Arteries (for that the vital spirit which is carried in them, is so thinn, that it will passe away through very small holes, and can hardly bee kept in) are not made of one, but of two skinnes, and those are very fast and thicke, that it cannot breake forth.

Againe, God hath compassed the Veines with Arteries, that the bloud beeing stirred with the moouing of the warme spirite might runne the more easily, whereas otherwise by standing still it would congeale and waxe stiffe.

And therefore in certaine places they are ioyned and knit together with very fine Pores, that the bloud there-through may receiue

receiue a litle of the spirit, the better to further his motion; and the spirit on the other side ( beeing somewhat moystned with the humour of the bloud ) is preserued from being dried vp.

*The stature of man.*

**M**AN onely among all creatures is made to go straight upright, and vpon two feete onely, whereas all other goe grouching.

*The Legges.*

**T**HE Legges consist of the parts knit together with ioynts, whereof one part is ioyned to the hippe, an other to the knee, and the third part to the ankle, with very strong sinewes and muscles, for the readie moouing of them. Againe, those sinewes and bands, are

are neither too loose, nor too straight, for being ouer-straight, as the parts could hardly, or not at all be moued: So if they were ouer-loose, they would not tarry, but fall out of ioynt. And thus throgh the great benefit of Gods Prouidence, man is able to goo, run, stand, and sit, when he list.

*The Buttockes.*

For that it would be hard to sit vpon that hard bone, and naked ioynt, God hath giuen man Buttockes, as it were a pillowc, or quishion to sit vpon, by the meanes whereof hee is able to sit on the bare ground, yea vpon an hard stone without any gricfe.

*The Backe bone.*

The Backe bone taking his be-  
ginnning at *os sacrum*, dooth  
runne

runne vp into the necke, and is as it were a strong piller, sustaining and holding vp the belly, shoul-ders, hands, necke, and the head.

Againe, this bone beeing hard and full of knobs, is not placed in the forepart of the body (least it should hinder or hurt the neces-sarie extension of the belly, sto-macke, and lunges, when they receiue in meate, or breath) but in the hinder part as it were a prop or stay.

Thirdly, it is not one whole bone, but consists of many ioynts, that with the more ease a man might turne and winde his body euery way.

Lastly, it is by the Prouidence of God fedde with certaine mar-row, comming from the braine.

The necke may wel be likened to the cesterne in a Conduir, in the sides whereof many holes are stricken,

stricken, whereby the water (that was brought thither in a great pipe) is sent forth to diuers places.

Likewise the necke reaching downe to the mouth of the stomacke, doth send the meate and drinke into the belly. It hath besides the windpipe, which reacheth from the lunges to the top of the throat; there are veines also, and arteries in it, which carrie blood and spirit vp to feede the braine.

The braine also dooth send downe the marrow through the necke into the backe boone, thorough certayne bones adioyning vnto it, wih which marrowe the bones are nourished; and wherof the sinewes spring, which binde the ioynts together, and the muscles take their motiue power.

*The head and braine.*

**T**HE head is placed vpon the height of the body, as it were a Castle vpon the toppe of a great hill, whetein the braine ( mans especiall treasure) is kept, as in a very strong hold. The skull is as it were an helmet, compassing the braine, & defending it from our-warde force, which otherwise would soone receive great hurt.

Againe, least the braine which is soft and tender, should be hurt with the hard & stiffe bones, God hath enclosed with two coates of skin; whereof one, which is next the braine and doorth enclose it, is very thinn and soft, the other is a more stiffe and tough skin (being placed betwixt the brain and the skull) neither ouer-hard for hurting the braine, nor yet ouer-thin least

least the skull through his hard-  
nesse should hurt or fret it.

*The Eyes.* Job 28:25

The Eyes are placed in the Head, as watchmen in the top of a Tower; and to the intent they should watch on both sides, God hath set there not one alone, but two eyes; one towards the right hand, the other to the left.

Againe, for that they watching for the safegard of the whole bo-  
die, had need of some bulwarke to defend them, God hath placed the browes (hanging over them) that both they serue for a defēce, and are a mearies to make vs see the further off.

Thirdly, (the browes seruing for a pendant house to cast off the wet) God hath set fine haires in the vitter parte thereof, which

enclining towards the temples, do receiue the swette falling from the forehead, and carry it from the Eyes (as hurtful vnto the) downe by the vtter side of the face.

Fourthly, for that these watch-men had need of harnis and weapons, God hath also armed them with their lids, and certain haires in them, as it were speares to keep out little gnats, moates, dust, and such like, which would otherwise flie into the eyes, and hurt them.

Fifthly, these haires be not crooked (as the other vpō the brows) least they should runne into the eyes, and hurt them: neither doo they runne straight downward, for so would one ruffle & weare another, through the often closing and twinckling of the eye-lids: but they are set somewhat a slope, and runne outward, so that

that they neither hinder one another in the shutting, and serue for the better defence of the Eyes.

Lastly, all things in the eye are wonderfull, and set out the great Providence of God. viz. The smalnesse of the sight, the garland about it much like the Rainbow, of diuers colours, the circle like unto horne: the christall spheare and glassie humour about it: his double coate, one coloured like v grapes, the other in forme like a fishers net: his seate full of kerrels: his nutritment which is brought from the braine in a very thinne vessell: and the cleansing of it in expelling the superfluous humours at the corners of the Eye.

**C 4** *The*

nihi iusta rigu

• 21.11.10.25

the body and rebirth of the man  
distributes *The Blood*.

The meat being received into  
the Belly, this Juice is first assi-  
miled to the Belly, and made  
white, then being sent vp to the  
liver, it is thereturned into blood;  
afterward, part of it being sent vp  
to the braine, it is made white a-  
gaine, and is turned some into  
bones, and othersome into tough  
and hard sinewes.

*The sence of Smelling, and his in-  
strument.*

The sence of Smelling doon  
discerning betwixt sauours, de-  
lighting in that which is pleasant,  
and repelling that which is una-  
uory, as a thing hurtful to nature.

Likewise through that instru-  
ment is the head purged of certain  
excrements,

excrements. For the head being placed in the highest part of the bodie, all the vapours doo ascend up thither, which being hurtfull to the brain, are expelled thorow certaine spungie holes and pipes. And that these moist & clammy excrements may with more ease and speed be carried away, God hath appointed 2. waies to purge them, that is through the roofe of the mouth, and the nostrils.

### *The sence of Hearing.*

This sence doth discerne betwene sounds, delighting in a pleasant harmony, and loathing the contrary. By the means whereof also wee attaine to the knowledge of the liberal Sciences, and of the will of God.

guid bisordi[n]io[n]e. For in p[er]sones  
armis. The Hands and Armes.

• **T**hey are neither longer nor  
shorter then is needfull, but  
are of a iust length, and framed to  
the performing of those workes  
whereyno they were ordained.  
The Arme is diuided into three  
parts, whereof one part is ioyned  
to the shoulder, another to the el-  
bow, and the third to the wrest.

• **T**he Fingers.

• **T**he Fingers consist of three  
ioynts, or peeces, the extre-  
mities whereof are some hollow,  
denting inward, other some are  
round like vnto a spheare, the  
which round endes beeing as it  
were grafted in the hollow ends:  
they are bounde together with  
strong sinowes, and by the helpe  
of

of certaine muscles they are moued, where also, least their hardnes should hinder the closing of the Fingers, God hath couered them with a thin and soft skin or coate.

**The Nayles.**

The nailes seruing for to keep the ends of the fingers from hurt, are made thin and light for hurting the soft flesh that is vnder them: broad, that they might the better helpe and sustaine the fingers, being pressed with any burthen. Thirdly, they are as it were round, which force is strongest for defence, and shall least hurt with pressing the fleshe vnder it.

44 *The Mirror of*

*The Feete.*

**T**He Feet are not made round like an hoofe, nor hard, but soft, and stretched out in length; wherby, and through the flexible composition of the toes, man is able to stand the more sure, and moue with the more ease.

*The great use of the Hands.*

**M**An only hath Hands, wherwith he doth plough, sowe, plant, reape, thresh, gather in, &c. with infinit workes moe, seruing both to pleasure and necessitie.

*The Shippe.*

**T**He Ship (being made with the hands of man) is as it were the Sea waine, or chariot, where the mast serueth in stead of the beame, or draught tree, whereon the yokes hang: the sailes are the yokes:

yokes : and the winde as it were the horses, and mules to drawe it, which by certaine cordes are directed, as it were with bow yokes to draw euен together. Again the stern is, as it were the bit or rains, which the Pilot taking in his had doth guide the ship, sitting in the hinder part, as it were in the circumference of a waine, or chariot. And with this sterne he doth guide the ship, not only whē the weather is calme, but is able therewith to break the force also of the boistrouſ ſtormes, and as it were with a bit, to bridle and hold in those rough and vntamed horses, which all is wrought and much greater things, our handes being the meanes and instruments.

*How Arts are as it were allyed to  
the mutuall helpe one of another.*

**T**He Carpenter receiueth his tooles of the Smyth, the Smyth

Smyth againe hath of the Carpenter his house. The husbandman doth minister foode to them both; but yet hee is compelled to borrow of them both, his house, and other instruments necessary to till his ground, &c. All which are made with the hands of man.

*The Prouidence of God in teaching  
man the necessary use of Mettalls.*

For man himselfe could never haue found out this treasure so deeply laid vp, and hid in the bowels of the earth, or hauing foud it, who else could teach him to know the vaines of siluer & gold? who taught him to know the nature of the glasse? and so skilfully to discerne the same, as to know which sand should be tryed by fire, and after what sort, and how long it should lye there?

*sayes*

To

To be short, God alone hath opened these vnto man, as also how (by the help of fire & breath, or winde) to make thereof such diuers kindes of vessels to all purposes, wherein also the notable and necessary vse of the handes may easily be seene.

*Of the Silke-worme.*

Least man should be puffed vp (by reason of his great skill, and cunning in so many Artes) and wax ouer proud in himselfe, God hath shewed by this little Worme (which draweth a finer thred then man is able) that it is the onely gift and goodnessse of G O D; which Woorme (as it serueth to beate downe the pride of man) doth declare also the great Prouidence and goodnessse of G O D towardses vs, whilest

whilst both she, and her whole  
labours are at the commaundement  
of man. to alld ordyned wch  
is intituled Of Phisicke.

**W**Hereas man being more  
tall, is subiect to diuers  
diseases, God hath giuen him  
this knowledge, both to preserue  
health, and to remoue sicknesses:  
In so much that Art hath inuen-  
ted medicines for euery disease.  
The earth also doth bring foorth  
diuers kinds of hearbes, whereof  
some are foode for man, other  
some for cattell, and another sort  
for medicines. So that oftentimes  
of those hearbes, which if they  
should be eaten would kil a man,  
is made a medicine to remoue  
sicknesses, and to cure the bodie.

*Of Grammers.*

**T**hrough the helpe of this sci-  
ence (which teacheth both  
to speake and write) many booke

are

are written very necessary for the vse of man, both concerning the mysteries of Christian Religion, and divers other needfull Sciences, by the meanes whereof man is able to talk also with them that bee absent : For although the tongue (which is the instrument of speech) be silent, the right hand taking the pen, doeth comitt to writing whatsoeuer we haue to do, or would communicate with our friend, although he be never so far from vs, And thus the hand (not onely the mouth & tongue) is made the chariot to carry our speech.

*The apt placing of the Fingers.*

THE hand being diuided into five Fingers, the thombe is opposed, & set against the fourt, bending the contrary way, and as it were clasping the rest : wherby man is apt to take any thing the

D more

*A demonstratio of the Providence,  
in that God hath giuen to man the  
rule and dominion ouer all brute  
beasts.*

*Of the Bee.*

**T**HE Bees of all creatures doo  
liue the most orderly, & keep  
lawes most duly.

First they take their flight out  
of the hiues orderly, & by course,  
and lighting vpon hearbes, trees,  
& flowers, do gather out of them  
that which is for their vse; where-  
with being loaden, their former  
feete seruing in steed of hands to  
laie it on their neckes, they re-  
turne againe into their hiues.

Secondly, they build theyr  
combes (without the helpe of a  
ny

ny rule to direct them) in so good a proportion and order, with the corners so even and coequall one to another, that he, which is most cunning in the Mathematicall sciences, is not able to do the like, or come nearer vnto it.

Thirdly, they liue a most politike life, where nothing is priuate, or proper to one, but the treasure is common to all, whereby there is no strife, or iniurie amongst them.

And to conclude, they haue the best kinde of gouernement, whilst they haue but one, as it were a king to rule them, vnto whom also they yeeld a willing and dutifull obedience.

*What man hath to learne of the Bee.*

**F**Irst man ought to learne of the Bee to abhorre idlenesse, and idle persons.

D 2      Secondly,

Secondly, with a readie and chearfull mind to labor in his calling.

Thirdly, to gather his goods with painfulnesse, not iniuring any man, for the flowers are not the worse by the Bee, to any vse or purpose.

Fourthly, not to seeke ambitiously after honour, and principallie.

Fiftly, if he be called to any office, to rule with right & equitie.

Sixtly and last of all, not vnaturally to hound vp their riches, but charitably to impart to such as stand in need.

### *The Spider.*

**T**He Spider in drawing so fine a thred, and weauing his web so artificially, hath taught man to make Nets, and so consequently the skil of hunting, fowling, and fishing.

of

*Of the Oxe, the Horse, and the E-  
lephant.*

Herein is the Prouidence of God toward man notably declared, in that he hath subdued these beastes (which in strength do farre excell Man) & caused them to submit their necks and backes, & to imploy their whole strength to the vse & seruice of man; wherin as man hath to acknowledge with thankfulnes the great goodness of God, so must he learn therby to obey God, by whose means they are subdued vnto him. Not only these, but all other beastes whatsoeuer are subiect vnto man, whilst they serue either to feede or cloath him, or els to carry burdens, or for some other necessary vse.

*The cause wherefore wilde beastes  
and Serpents were created.*

D 3    Whereas

**W**Heras some beasts do rebell against man (others beeing easily subdued) it dooth manifestly appeare, that they are not naturally subiect, but by the commaundement of God, which only doth keep in the rest, that they doo not likewise breake out and rebell.

Againe, God hath created some altogether enemies vnto man, to supprese, and bridle as it were his insolencie, and to traine him vp in Vertue, that the terror of those beasts might teach him to knowe howe needfull the helpe of God is, and so to exercise himselfe in prayer, and dutifullly to obey G O D, by whose onely helpe hee is defended.

So that this feare, is as it were a guide to bring man vnto God. And least man beeing continuall

ally in feare of them, should liue  
a troublesome and vnpleasaunce  
life, G O D hath striken those  
venemous beasts with a naturall  
feare of man, that they hidethem  
selues in Caues and holes vnder  
the grounde, and hath so bridle-  
led their furie, that they hurt  
but seldome times, and that in  
their owne defence, when they  
are by men hurt, or prouoked  
therewnto.

As for the wilde beastes, he  
hath sent them into the woods,  
craggie Rockes and Dennes in  
the Wildernesse, to dwell farre  
from the companie of man, and  
hath set them theyr appoynted  
time, ( the night when man is  
at rest, and safe) to seeke their  
pracie.

So that the wilde beastes and  
venemous serpents, are as it were

D 4      whips

whips and rods for children, and such as are not throughly instructed in the feare and loue of God; but as for men, and such as are strong in faith, they are without any feare of them, as did appeare by *Noah, Daniel, Paul, and many more*.

*In Riches and Pouertie, are both necessary for man.*

Whereas the enemies here take occasion to blasphemē God, & say that there is no Prouidence in him, nor care of man, because they see the wicked abound in wealth, and liue in all kinde of pleasures, the godly man contrariwise through the oppression of the rich, to liue in great pouertie, and very miserably: they ought rather to conclude, and that more truly (bridling this rash iudgmēt, & learning to reforme their common errour) that riches cannot there-

therefore be the true felicitie and  
happines (as they dreame) wher-  
by vertue is thus by their own te-  
stimonie suppressed, neither that  
Poyertie is miserie, seeing that  
godly men, and such as excell in  
vertue, doo oftentimes liue in  
want and necessitie.

Againe, seeing they acknow-  
ledge vertue to be the most preti-  
ous Iewell, and such as doo most  
feruently imbrace & follow her,  
to liue a most happie life, there is  
no cause why they should extoll  
riches, as to thinke them the one-  
ly note of true happiness, which  
they see commonly with theyr  
eyes, to be the greatest enemy vn-  
to vertue.

*Of Vertues, what they are, and first  
of Prudence.*

Prudēce is as it wer the watch-  
fulnes and care of the mind, or  
reason, wherwith man is endued;

As

etc.

As foolishnesse and lacke of foresight (which is contrary to *Prudence*) is a drunkennesse, which rising of affections, doth darken and blinde the reason and vnderstanding of man, not suffering him to foresee that which is profitable and cōuenient for him; The cure whereof, and health of the mind, is called *Prudence*.

*Temperance.*

**T**emperance is a right constitution of the minde, when the rude and disordered desires ther-of, are bridleed, and ruled by reason.

*Fortitude.*

**F**ortitude is that whereby a man is stirred vp vnto a lawfull anger, and iust reuenge.

*Justice.*

**J**ustice is a lawfull and right government of the mind, wherby the

the affectiōs subiect vnto her, are  
ruled and directed.

The affections of Lust & An-  
ger, submitting themselues vnto  
reaso[n], and being ruled thereby  
through a mutual qualifying one  
of another, do absolu[ct]e, and make  
this notable vertue of *Inſtice*.

*Riches and great abundance, is  
an enemie vnto vertue.*

**T**He great troubles, and con-  
tinuall cares, which follow  
the getting and possessing of ri-  
ches, the infinite tossing and tur-  
moyling of those mē which haue  
them, (whilst they are neuer at  
reſt), cannot accorde with the  
quiet and peaceable state of ver-  
tue, but are enemies that hurt  
and hinder the good course ther-  
of.

**Secondly,**

Secondly, he that is giuen altogether to serue the belly, in eating & drinking, desiring daintie fare, and delighting in great diuersitie of meates & drinks ( which faults and many moe, accompany such as abounde in wealth) how is it possible that he should liue a temperate and contented life ?

Thirdly, hee that doeth thus quench the watchfulnesse of reason, and set on fire the affections, bringeth reason into seruitude, and make her a seruaunt vnto the belly, whō God hath set as ladie and mistris ouer all the bodie : he that deliuereith the prince as a prisoner vnto his subiects, & casteth the gouernor of the chariot to be borne in peeces of his horses : He (I say) that will not suffer the Pilot to hold the sterne any longer, and to guide the ship, but will let it be carried headlong with the stormes of these tempestuous affections,

fections, and so to be drowned in waues : Hee is not onely vtterly voyd of wit & wisdome, but hath abandoned & giuen himself ouer to all kind of Intemperancie and filthie pleasures.

Lastly, in great abundance there is small hope of iustice, for he that is greedily bent to heape vp great riches, doth make no difference betweene right & wrong. So that riches is an enemie to euery kind of vertue.

*Pouertie is a great helper, and fur-  
therer unto vertue.*

**F**Irst the want of things necessary doth compell the affections to be subiect to reason, and will not suffer them to swell vp, or to striue against their ladic & gouernesse, as it falleth out oftentimes in such as are wantonly brought vp, and delight in belly cheare.

Secondly, the mind therby being deliuered from superfluous troubles,

troubles, and voyde of outward  
cares, dooth enjoy great rest and  
quietnesse: So that looking into  
her selfe, shee doorth beholde her  
own dignitie, and taking the rule  
into her handes, dooth prescribe  
vnto her subiects, lawes of mo-  
deration and order, and suppres-  
sing or punishing the rebellious  
affections of Lust and Anger(the  
one by the other), dooth bring  
them into order.

Thirdly, the great labour and  
trauel (wherenvnto Pouertie dri-  
ueth man) doth much profit to  
bridle & keep vnder the outragi-  
ous lusts, for it doth consume and  
spend that matter wherwith they  
are fed, so as they are not able to  
breake forth.

Last of all, the examples of god-  
ly & vertuous men in all ages frō  
the beginning dooth manifestly  
declare, that pouertie doth furder  
more to the obtaining of vertue

and

and riches. In so much that many (as *Socrates*, *Diogenes*, *Anaxarchus* and others, for the loue they bare to vertue, and that they might the better attaine vnto it, did giue and cast away their riches, and all that they had, chusing rather, and delighting to liue in voluntarie Po- uertie.

*Riches are not ill of themselues, but through the abuse of men.*

**R**ICHES, for that they come frō God are not ill in themselues, but are giuen as necessary instruments to make & polish the beau- tifull Image of vertue : which if man shall contrariwise abuse to the making of an Image of wic- kednesse, the Instrument is not to be blamed, which was to be, welysed, but the man which hath wickedly abused the same. **A**s Iron and Wine although they be diuerte times abused to mur- ther, and drunke[n]nesse, are not

to

to be cast away, and condemned as superfluous, but are kept notwithstanding as verie necessarie, & commended as great blessings of God: Euen so riches are not therefore to be blamed, because wicked men abuse them, but to be acknowledged as the gifts of God, necessarie for many good purposes.

*Why God hath not giuen riches to every man.*

**A**S God hath not giué to euery member of the bodie the like operation, but to euerie one a peculiar function, as the eye to discern colours, the eare to iudge the difference of soundes, and so forth in all the rest, that through the varietie of their operations, & the mutual help that they haue one of another, the bodie should want nothing necessary, and that amōg the members there should be no grudge, or envy, whilst no one

one part can iustly say vnto another (I haue no need of thee) : Even so hath not God made all rich alike, but some poore, that one standing in need of another, through their mutuall helpe; this his Common-wealth might be preserued, which otherwise would be quite ouerthrowne : whilst euerie man abouding in wealth, there wold be found none to sow, plow, or to do any such inferior & necessary works. Whereby one of these two inconueniences would followe of necessitie, that euery man must learne all Artes, and do all workes himselfe, (which thing is vnpossible) or else that all me should perish together for want of things necessary (which were absurd and lamentable). So that in this diuersitie also the Prouidence of God doth notably appeare.

The state & condition of the Rich and Poore, is naturally alike, and all one.

I First, all men, both rich & poore,

E haue

haue one and the selfe same earth for their house, nurse, mother, and graue, alike common to euery one.

2 The Sunne, Moone, and Starres, giue their light indifferently to all, neither is the Aire peculiar vnto the rich, but all breathe of it alike.

3 The bodies likewise both of rich and poore are alike, but that the poore man hath (for the most part) the stronger, and more healthfull bodie. For (as a wise Physitian saide) Scarcitie & Lack is the mother of good health, to the preseruation whereof, Exercise also, and Labour, is of great force, and helpeth much.

4 The soules in them, are both of like nature.

5 They haue one beginning of generation, or conceptiō, & are brought forth with paine alike. But that the poore women (commonly) are deliuered with more ease : For through continuall labor, her childbirth is the lesse painful.

Againc,

Againe, comming into the world, nature hath not cloathed the riche mans childe better then the poore mans, but they are broght forth both alike naked, and fed with milke alike.

7 And as they had one entrance into the world, so doo they depart alike: for death is common vnto both, and hath no respect of persons, but striketh indifferently.

8 After death also they do both of them putrifie and rot, the like matter and corruption issueth out of them, and together they become wormes meate. So that in all or the greatest respects, the condition of the rich and poore are both alike.

*How Riches and Povertie are common vnto all men.*

**G**OD hath so ordained Povertie, with all kinde of Artes, that the Rich and wealthie are compelled to bring theyr money vnto the poore man, and to buye of him all thinges  
whereof

whereof they stand in need, without whose helpe they are not able to liue, notwithstanding their great wealth. Wherein we are to acknowledge the great wisedome and Prouidence of God, who hath giuen riches vnto some, and to other knowledge in arts and sciences, that through this necessarie ( where they stand in so great need one of another) they might be knit together in mutuall concord and friendship. For as the Rich men doo stand in need of Poore Artificers, to supply their necessary wants: so again the poore men are set on worke with the rich mens money. So that both of them standing in neede ( the one of wares, the other of money) doo shew how Riches and Pouertie are common vnto all men, and both verie necessary.

*God hath not giuen Riches to good men onely.*

**G**OD hath not bestowed Riches onely vpon good men, least the enemie

enemy should accuse God not to deale with indifference, or slander the godly, that they should loue God onely in respect of these blessings, and for feare of loosing the same. Wherefore he hath distributed riches & pouertie indifferently vnto both, & hath ordained them, as certain instrumēts, or matter to worke withall, which the godly vsing to the attaining of Virtue, and the vngodly abusing vnto vice, there is no excuse left, or hope of pardon for such as spend their liues in wickednes, whether they be rich or poore. For they which get their riches well, and honestly, and doo not encrease them with other mens hurt & miserie, but vse them to the relief of such as stand in need, do iustly accuse & condemne the couetous and vngodly rich mē : As the poore man, which tempereth his pouertie with the studie of wisedom, and sustaineth the rage thereof with a stout and valiant minde, doth condemne the wic-

ked life of such as beeing poore, doo  
spend their dayes altogether in vn-  
godlinesse.

*The poore are commonly more health-  
full then the rich.*

**W**Herin the care & Prouidence  
of God dooth notably ap-  
peare, in that foreseeing the diuerse  
helpes and remedies that such as bee  
wealthy are able to prouide, which  
the poore man by reason of his ne-  
cessarie cannot do, he hath as it were,  
allotted vnto the poore man a more  
strong and healthfull body; so that  
health doth recompence the want of  
wealth: and oftentimes it falleth out,  
that the rich man wisheth the poore  
mans health, when the poore man  
will not chaunge his state for all the  
rich mans wealth.

Againe, in sicknesses you shall see  
the poore man who lyeth on the bare  
ground without bedde or matte, to  
take his griefe more quietly, and haue  
lesse paine then the rich, which lie  
in

in beddes of Downe, and haue all kindes of Phisicke to mittigate their paine. So gracious is God in prouiding for these, which through want are not able to prouide for them-selues.

*How the difference in the estates of men (whereof some obey, and other command) is very necessary.*

God in the beginning made but one man of the earth (for the woman was made of a bone taken out of *Adam*) least through the diuer-sities of earth she should bee thought to be of an other nature. Of which couple sproong all mankind. So that in the beginning there was no such difference of Lordes and Seruants. Neyther in the time of *Noah*, (when hee, and his wife, his three sonnes, and their wiues, entered into the Arke) doo wee read that any Seruant went in, or find this name of Seruant:

for as then was not this distinction of degrees instituted, or thought necessary. But afterward when it was perceived that much mischiefe did rise through ouer-much libertie, whilst there was no magistrate to bridle the outragious multitude, Lawes were deuised, which being found to be verie necessary; it was also as necessary that there should be Law-makers, and magistrates to execute & put the same in practise: which could not possibly be, (this equalitie among all men remaining still. And therefore it was needfull that there should be this difference of magistrates and subiects: for God seeing that by sin there was brought in a wonderfull disorder and confusion of all things, did prescribe an order in setting downe Lawes to supprese and bridle the rage thereof, the raines whereof he hath deliuered into the handes of the magistrate, to put the same in practise: wherevpon ariseth this necessarie distinction of maisters

maisters and seruants; Magistrates to commaund, and inferior subiects to obey.

*Seruitude is very profitable and necessary.*

**A**S in a ship, the good order is the preseruation of such as saile therin, whilst some doo rowe, other some do make fit the Cables, others are busied about other thinges necessarie, which they are commaunded to intend: and the guide in the fore.ende of the ship, doth discrie the Rockes, quicksands, and shelues, gining warning to the maister, who holding the sterne doth direct the ship, and hath the rule & authoritie ouer all the rest, whose commandement they do readily obey, whereby they are preserued, and saile without feare, or daunger, which could not be, if euery man should be occupied about one, and the selfe same thing, or without order do euery man what he thought best: So likewise in a house where divers workes

workes are to be done, which require  
the help of many men, if there should  
be no one man to rule & commaund  
the rest, but that euery man might do  
what he list, it were vnpossible for any  
familie to consist or stand. So that it  
is verie necessary, that there be both  
Maisters and Seruants.

*The Seruant hath a more pleasant life  
then the Maister of the house.*

**V**Hereas some thinke it a sore  
and greeuous thing to serue,  
and beeing wearied with continuall  
labour, to take his portion measured  
out as his Maister shall thinke good;  
if they will diligently consider all  
things, and looke thoroughly into  
both their estates, they shall find the  
Seruaunt to liue the more pleasaunt  
life. For although hee be in bondage  
of bodie, yet is his minde free, and  
voyd of many cares wherewith the  
Maister is greatly ouer-charged.

02  
Dearth

Dearth & scarcitie doth never breake his sleepe, he never taketh care how to sell his commodities, or is grieved when they lie vpon his hands and waxe cheape, neither standeth he in any feare of his Creditors, or taketh thought how to discharge ouerpayments, and to maintaine his familie. He dare meete a Sergiant in the teeth, and is not afraide of the frowning countenance of the Judge, but without all care of minde, eateth his meate with a good stomacke, sleepeth soundlye, and is in good health; wheras the maister with these, and many moe cares is so vexed and tormented continually, that he can neither eat his meate quietly in the day time, nor take any rest in the night, but passeth his time in great care, and small pleasure.

Againe, seeing the Maister dooth oftentimes labour as painfully, as any Seruaunt, but the Seruants are troubled

troubled with no care like vnto the maister, there is no cause why they should bee thought miserable in respect of their labours ( which is common to their maisters with them) but great cause, why they may be laid to liue more pleasantly, as that they are royd of all care of minde, wherewith the maister is oftentimes spent & consumed.

*Ill Magistrates and Maisters.*

**T**Hese men haue not their authority from God, but the wickednes of such as be subiect hath drawne the same vpon them. For when they would reape no profit by such as ruled well and honestly, but through their lewd behaviour contumeliously did cast off their discipline, they bereaved themselves of the Providence of God, through wāt of whose counsell and direction they haue receiued these wicked Princes & Magistrates, that so by experiance of the ill gouernement of thōt, they might remember the

the other, and learne how necessary it is to haue, and obey, honest and godly gouernors.

*The seruants which haue a sound and good minde, are not hurt by seruing of ill maisters.*

**M**Any seruants haue beeene found to bee great louers of Vertue, which serued with a readie and good mind, doing that which was their dutie, not compelled, but frō their heart, and haue had a great care of their maisters : whereby they haue not onely obtained liberty from their bondage, but haue gorten great wealth and credit, as rewards for their good & faithfull seruice.

So that seruice is no hinderance to the attaining of vertue or wealth. As may appearc by *Abrahams seruaunt, and Joseph*, with many moe. Whereof the one (beeing sent by *Abraham* his Maister to choose a wife for *Isaac* his sonne)

sonne) is set foorth as a patterne of a  
faithfull Seruant, and one that fea-  
red God. And *Joseph* by seruitude at-  
tained to greater wealth and honour  
then his brethren, who never serued,  
but were alwaies at freedome.

*The wickednes of the Maister, cannot  
hurt a godly Seruant.*

*A*s may appeare in *Joseph*, whose  
godly and chaste mind (notwith-  
standing the wantō allurements, faire  
promises, and great daunger in re-  
pelling his Mistresse vnlawfull lusts)  
was not corrupted or defiled, but  
continued sound and constant in ver-  
tue. Likewise *Abias*, Seruant vnto  
wicked *Achab*, and cursed *Iezabel*,  
who sought the viter destruction of  
all the seruaunts & Prophets of God  
did preserue from death, and nourish  
an hundteth Prophets, whom he hid  
in two Caues, notwithstanding the  
brutish crueltie of his Lord; Neither  
did

did the great famine and dearth of victuals (which was exceeding sore at that time, by reason that it rained not in three yeares, and six moneths) any whit slacke his care in prouiding all things necessary for them.

Againe, in the time of *Zedechias*, the last king of the Iewes, who would not giue eare vnto the words of the Lord, but cast the Prophet *Jeremy* into a deepe and stinking dungeon, *Ab-dimelech* one of the kings seruaunts, an Ethiopian, and an Eunuch, not regarding the wickednes which raigned in the Court, and the great hatred which was conceiued against the Prophet, nor once calling to remembraunce his owne seruile condition and state, went boldly vnto the King, and reprooued his vniust sentence and crueltie against the Prophet of God, mouing him with godlie perswasions to take *Jeremie* out of the Dungeon, which beeing obtained,

obtained, this *Eunuch* was aduanced, and did minister all things necessary during the whole time of the siege, when the Jewes were led captiues into *Babylon*, by *Nabuchodonozor* the king.

*Daniel, Ananias, Azarias, and Micael*, though they were led captiues into *Babylon*, and liued in bondage vnder a most wicked king, yet could they not be brought to transgresse the lawes of the liuing God in any point, either for desire of life, or feare of death, or any torments whatsoeuer.

Wherefore let no man condemne seruitude as euill, or thinke that the wickednesse of the maister can overthrow the vertue of a good and godly seruant, if he haue a mind well disposed, but in all things let him confesse, and acknowledge the Prouidence of God. For by these examples it doth appeare plainly, that a seruant may be vertuous & godly, though his maister be neuer so vicious and vngodly.

Why

Why doth God suffer the godly to be led  
into captiuitie?

God hath a care euen ouer those  
that do offend, and of great loue  
doth punish them; wherefore when  
he suffreth the wicked for their sinnes  
to be ledde captive, hee sendeth with  
them also good men, as schoole-ma-  
sters, and teachers, by whose good  
counsell & example they may be di-  
rected in the true and right path.

Againe, these godly men being in  
captiuitie, haue not only bin a mea-  
ns of saluation vnto their fellowe pris-  
ners, but through their good life and  
doctrine, haue brought also many In-  
fidels to the light and knowledg of  
the true God. So that in all his doings  
God sheweth himselfe to haue a spe-  
ciall care of man.

The studie of Righteousnes is not without fruite, although in this life it doth not appeare. And of the Resurrection.

**A**lthough the godly in this life are commonly oppressed with poverty and seruitude, and liue not in like pleasure & prosperitie as the wicked doo: yet notwithstanding they haue pleasures, and great pleasures. For the godly do not think the praise and rewardes of mortall men to be a sufficient recompence for theyr trauailes, and therfore contemning them, they doo looke for the promises of G.O.D, and attend the comming of their Guide and Captaine, to receiue those crownes of vspeakable glory, (rewards from heauen). They wayt for the Resurrection of their bodies, that being taken vp into heauen, they may ioy with the holie Angels, and haue the continuall and endlesse fruition

tion of him, for whose sake they haue suffered so many troubles, which is a most excellent reward, and the onely true happiness.

Againe, seeing the possession of vertue is a most precious Iewell, and is no gotten, nor kept without great trouble and paines : it were a great absurditie, that all other inferior arts and exercises should haue theyr rewards, and Vertue onely be without all recompence.

*There is an Eternall life, where Vertue is rewarded.*

WHereas God suffereth some vertuous and godly men in this world, to liue & die without honour, and in great contempt ; Other some againe to liue in great honour : It is an euident argument (for that God is iust in all his dooings) that there is another life prepared, where in they which haue doone well, shall

shall be rewarded accordingly. So that in giving honor vnto some here, he doth manifest and declare that vertue hath her crowne & reward; And in suffering other, some to liue without all honour or reward, hee doth shew plainly that there is another life, and doth thereby notably confirme the hope of those thinges which are looked for.

Againe, if there were no life after this, they which are punished heere might seeme to haue great iniurie, seeing other committing the like or greater faultes, to receive no punishment at all. And the vertuous men likewise which are not rewarded, as other godly men are, should haue too great cause to complaine, and accuse the justice of God : So that of necessarie (except we will denie God to be iust) there must be another iudgement, where such as haue escaped punishment heere, may suffer according to their deserts; and they which haue received

receiued heere no reward for their well doing, may be fully rewarded, and recompenced for their great labours.

*The Resurrection of the body is necessary.*

FOR it were great absurditie & want of iustice, if the soule alone, (and not the bodie) should be glorified or tormented, seeing the bodie hath bin a great furtherer and settier forward, as well of the godly as the wicked operations of the minde, and an instrument to performe the same. Wherefore in iustice it is requisite, and verie necessary (seeing the bodie hath bene a copartner here with the soule, both of her godly labors, and wicked pleasures) that it should be raised againe, and together with the soule receiue due punishment, as they haue deserued, or like glory, as rewards for their vertuous and godly labours sustained together in this life.

*It is not unpossible for God to raise again the dead bodies.*

**A**ll things are possible vnto God, and easie to be done, (seeme they vnto man neuer so hard, or vnpossible) for he that made all things with his word, can easily gather together the parts of man (although they be devoured of beasts, and consumed into dust and ashes) and raise him againe. As it is much more easie to restore a thing being deaied, then with his onely word to make all things of nothing, as he did.

*How God in times past had a care, not onely of the Iewes, but of all men; And of the Incarnation of Christ our Sauour.*

**N**either the heaues, nor the earth, the sea, the Moone, or Starres, neither this whole visible, and inuisible

sible creation, do so notably declare, and set out the exceeding grearnesse of the goodnessse and loue of God, as this, that the onely begotten sonne of God, of like substance to the Father, tooke the shape of a seruant vpō him, and was conuersant here among men on earth, in the similitude and figure of man, that taking vpon him our infirmities, and bearing our diseases: he might so be our Phyſitian, and Sauour, through whom we haue obtained this notable benefit (by adoption) to be made the sonnes of God. For God, when he ſaw our revolting from him, being our Creator, vnto a moſt cruel tyrannie, and how we had wilfully throwne our ſelues into the dungeon of all mischife, treading the lawes of nature vnder feete; and that theſe viſible creatures could not perſwade and bring vs to the obedience of our Creator, it pleſed him of great mercie to worke our ſaluation another way, in great wiſdome & iuſtice.

For in the restoring of man, God did not vse his onely power, whereby he was able to do what he would, neither yet mercy alone, least the enemy of mankind should haue cause to accuse his dealing, as iniurious, but did deuile and take a course, wherein he declared both great loue and iustice, for vnitting vnto himselfe the captiue nature of man, he brought it into the field to reuenge his former foyle, and did so furnish it with all things necessary, that the enemie which in times past had preuailed against man, was now by man vterly ouerthrowne; So that his tyrannie being dissolved, man was by iustice deliuered from most miserable seruitude, and restored to his former libertie, which was the cause that Christ was borne of a woman, and tooke flesh of the virgin.

*The cause wherefore Christ fasted for  
tie dayes.*

**C**hrist by his fasting, and hunger, did as it were prouoke the enemy

to

to a conflict, who perceiving his hunger, was in great hope of victory, and came with a good confidence as it had bene to deale with *Adam* (whom that way hee did ouerthrow, but (finding vnder *Adams* nature) his Creator) he departed, as confounded.

Againe, in fasting hee would not passe the number of 40. daies (which fast both *Moyses* & *Elias* did performe in times past, least men shoulde doubt of the veritie of his humanitie, and hungring, he shewed himselfe to be a man in truth, and not onely in outward shew and appearance.

*The death of Christ.*

**H**E was nayled on the Crosse, and suffered, not for his sinnes, but for our redēptiō. For whē man (through transgressiō) had cast himselfe in debt, and was not able of himselfe to paie the same: Christ taking the nature of man (as it were mony to paie the ran-some) did rule, and guide it with so great wisedome and lustice, that hee satisfied

satisfied the law, and paying the debt  
did set man againe at libertie.

For this cause hee suffered death  
vpon the Crosse, (which was by the  
lawe accursed, as also the nature of  
man, because it had transgressed the  
lawe) that by taking vpon him the  
curse, which was common to all, and  
suffering that most shamefull death  
vndeserved, he might deliuer all men  
from their deserued condemnation :  
for though hee was not subiect vnto  
the curse (as being free from all sins)  
yet was hee content to suffer death,  
which was the punishment due vnto  
sinne.

### *The Resurrection of Christ.*

**V**hen Christ had thus broken  
the bondes of Death, and wrought the saluation of man; he re-  
turned againe into heauen, and by  
theraising and carrying of his owne  
bodie, did giue as it were an earnest

*Booke*

or

or assuraunce vnto all the godlie of  
their resurrection and ascencion.

*This misterie of Christs Natiuitie and  
death, was purposed from everlasting.*

**W**Hereas some curiously doo,  
seeke to know the vnsearched-  
able wisdome of God, and demaund  
wherefore God did not worke this  
from the beginning, but hath let it o-  
uerlip so many thousand yeres, they  
are to learne, first that it is ouer great  
presumption and arrogancie in them,  
too curiously to searche out those  
things which God hath hid, and re-  
serued vnto himselfe.

Secondly (for the thing) it was de-  
termined long since, euен from the  
beginning, but deferred vntill this  
time, as most fit and conuenient to set  
out his great wisdome and loue to-  
wards man.

*How*

How God had a care of all men, euer  
from the beginning.

IT doth manifestly appeare by the whole storie of the olde Testament, that God in his Prouidence had alwayes a care of all men, not onely of those which came of *Abraham*, but of all the offspring of *Adam*. For by this one people of *Israel* hee brought all Nations from their Idolatrie to the knowledge of the true God; for in blessing their good life with prosperite and great victories, he did declare his goodnessse; and as it were allure all men to imbrace their doctrine; and againe in punishing their wickednes, and suffering them to be led captiues into straunge and farre countries, hee did both shewe his iustice, and vsed them as meanes to preach and set out the glorie of God, and the truth of their doctrine vnto all nations, which if they had remained stil in their own country,

country, could not haue bene done so plentifully, and effectually.

*The preaching of the Gospell vnto the Gentiles.*

**W**Hē that great misterie of our redemptiō was fulfilled, and the time was come that the incarnation of Christ ought to be published through the whole world, then did God dispearse and scatter abroad the remnant of his people (which of his great mercy hee had chosen from among all nations, euē from the beginning) into all the coastes of the earth, that all they which were deceiued with the multitude of Gods, might learne that there was but one God, the Creator of heauen & earth: as also that the Gospel (which was to be preached by the holie Apostles) might haue the easier passage.

The Mirror of

an honeste and true Historie

But how can the Iewes be said to fur-  
ther the Gospel, which they did by all  
meanes withstand and hinder?

THEir incredulitie & stubburnesse  
did so sile hinder the truth of the  
Gospell, that it was an occasion of  
great confirmation thereof, whilst  
those things which they denied, were  
so substantially prooued by so many  
testimonies out of the lawe and Pro-  
phets, that both their errors were vt-  
terly confuted, and the Gentiles were  
notably confirmed in the trueth of  
Christ, whom they sawe by so many  
Prophets and so long ago to be fore-  
told. So that God may well be said in  
all ages, to haue had a great care and  
Prouidence, not onely of the  
Iewes, but of all mankind  
even from the begin-  
ning.

Deo gloria.



FINIS.

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